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FROM THE PHILADELPHIA PRESBYTERIAN.

RELIGIOUS CORRESPONDENCE.

Religious condition of Hungary.—Magyar Protestants.—Their Persecutions.—Effects of Toleration.—A Magyar Pastor Circulates the Bible.—Establishes a School.—Magister's Institute.—Enlarges it for the Reception of Hungarian Youth.—Other Philanthropic Achievements.—Present Condition of his Institute.—His Appeal to Christians for Aid.

Paris, Dec. 19, 1849.

MESSEURS, EDITORS:—I imagine that I shall excite the interest of your readers, by giving them, at present, some particulars respecting the religious condition of the Hungarians, whose heroic and political misfortunes have, for a considerable time, attracted the attention of the whole world. But, generally speaking, it is not sufficiently known, that Hungary has peculiar claims on the sympathies of evangelical Christians. Four millions of Protestants are found among the Magyars, and but for almost unrelenting persecutions, nearly all Hungary would be Protestant. If the history of Hungary were known, the miseries which our co-religionists have endured in these far distant lands, would perhaps equal in interest, those of the Huguenots under the Valois and the Bourbons.

At each coronation, the king of Hungary had to take an oath of fidelity to a Constitution, which guaranteed the equality of religious denominations (*confessions*); but this equality was only apparent, and in 1609, at the instance of the Jesuits, the evangelical ministers were summoned to Presburg. They were incarcerated in the dungeons of Tyrnau, [twenty-five miles from Presburg] some were confined to solitary cells, others were banished, others still, after suffering frightful tortures, were led, loaded with chains, to the galleys at Naples, several were tortured even to death. From 1702 to 1783, the Hungarian churches remained, with but few exceptions, without pastors. Some districts, however, placed under the dominion of the Turk, enjoyed religious liberty; but these portions of the country, having returned under the sceptre of the former princes, this liberty was wrested from them anew.

If evangelical Christians, excluded from public offices, ventured to complain, they were subjected to heavy fines, or to corporal punishments. If a Popish procession happened to pass a Protestant church, and could enter it, the priest mumbled some prayers, and thereby took possession in the name of his church.

Such a procession being about to be made at Vadasfa, the Protestants, fearing that their adversaries might take a fancy to their church, surrounded it with cars, and formed all round it a strong entrenchment, while they showed themselves on guard in the interior. Suddenly chanting hymns on the ear, the procession approaches, the most zealous of these devotees endeavor to destroy the entrenchment, and a fight ensues, in which, unhappily, a Roman Catholic is killed. This locality is soon occupied by military, numerous arrests are made, and the venerable Mr. Fabry himself, notwithstanding his innocence, is put in irons in the county prison. His wretched wife hastens to Vienna, and with an exclamation of deepest sorrow, throws herself at the feet of Maria Theresa; but that princess, so mild and so enlightened, unfortunately perverted by the Jesuits, spurns her with her foot, saying: "Lutheran prostitute, begone!"

By a decree of toleration, Joseph II. restored to the Hungarian Protestants a few pastors and churches; but the oppression under which they had groined for more than twenty years, rendered this benefit almost illusory. It was, however, all of a sudden, to procure nearly three thousand pastors. They took all they found, and put at the head of the new churches men who were unworthy of the station. Some time afterwards, a wretched Theological College was established at Vienna. The rationalism, the worldliness, the coarseness of the majority of the pastors, did more harm to the Hungarian churches than persecution itself. The schoolmasters were still worse than the ministers, and if a peasant had a good for nothing son, it was to these occupations he devoted him.

In this state of things, a pious Hungarian pastor, animated with that faith which works by love, besought God to bring a remedy to the miseries of his people. He thought that the first thing to be done, was to procure for the Protestants of Hungary the word of God. The Holy Scriptures were so scarce there, that when the father of a family died, the brothers were sometimes seen readily agreeing about the division of the temporal property, but quarrelling about the Bible, and even bringing the business before the courts of justice. These usual ordinances that the Holy Bible should pass from one to another of the family, in turn, remaining three months in each house. The Magyar pastor at first obtained the Holy Scriptures from London; but the second package was stopped at Vienna. "We dislike packages coming from foreign societies," said the Minister of the Emperor to the pastor. "Very well," replied the latter, "there is a method by which the business might be arranged: it would be to print Bibles and Testaments in Hungary itself." To this the Minister consented. A printing establishment for this purpose was founded, and since that time, (about ten years ago,) two hundred thousand copies of the Holy Scriptures have been printed, under the direction of the pastor, and circulated among the different portions of the Magyar population.

The wants of children likewise fixed the attention of the Magyar pastor. He determined to do something towards applying a remedy to the deplorable state of primary instruction, and established a Schoolmasters' Institute. The buildings which it was necessary to erect, required an amount of money, exceeding his resources; at two different times he believed himself on the point of seeing his plan miscarry. But, one day, the lord of the manor, perceiving his sorrow, took a pen and wrote him a grant, to take from his forests all the wood necessary for the buildings. On another day, the pastor having gone to Silesia, to make collections, was introduced to the King of Prussia, who happened to be there at the time, and this generous and Christian monarch, having asked him how much he still needed for the completion of his work, made him a donation of the requisite sum. The Institute was founded; and pious and enlightened teachers obtained especially from Prussia and Saxony, and have, from that time, given in it a useful and Christian course of instruction.

One Christian enterprise begets another. Some Hungarians of the wealthy class, having visited the Schoolmasters' Institute of the Magyar pastor, conceived a strong desire to see their sons receiving an education so solid and so evangelical. Room was wanting; but he set himself to work again, and soon afterwards about fifty young Magyars were receiving, in a separate building, a course of instruction much superior to that which is afforded in the col-

leges of Hungary. The pastor was eagerly desirous of being able to do something for the training of young Christian ministers, capable of benefiting the Protestant churches of his country; and already, through the divine goodness, some young men, trained under his direction, are desirous of devoting themselves to the Gospel ministry.

The same pastor, animated with a genuine spirit of Christian charity, has conferred still other benefits on his countrymen; there is scarcely a department of philanthropy, in which he has not rendered some services. He has introduced vaccination into Hungary, against which the people entertained the most extreme prejudices; and it has happened that, in a single day, himself and his wife have vaccinated upward of three hundred children. In concurrence with the lords and peasants, he has succeeded in abolishing bondage, by employing such means as the parties interested have found to be mutually advantageous. He has introduced new methods of agriculture, and has taught his peasants to surround their dwellings with shrubs and flowers.

But it is the present condition of the Magyar Institute which I wish to make known to your readers. The misfortunes which have descended in torrents, in the course of the present year, 1849, on Hungary, have also smitten, and more than once, the Institute; its pious directors imagined that their work was about to be destroyed; but the Lord came to their help. The month of July last, twelve pupils, who had completed their studies, were dismissed to commence their labors. The director spoke, in the presence of a numerous audience, from this text: "Keep what has been committed to thee;" and at the close of this discourse, the weeping of himself and of the whole of his hearers, was the only language that was heard. Twelve new pupils have been admitted into the establishment; and several orphaned besides, who had lost their fathers on the battle-field, or on the political scaffold, have there found an asylum. But, if the unfortunate are abundant in Hungary, the sources of relief are very rare. The enterprise of our brethren, deprived of the contributions which it had obtained among the Hungarian Protestants, claims, at least for this year, the aid of foreign brethren.

I believe I cannot excite the Christian charity of your readers, in behalf of this very interesting work, more successfully than quoting part of a letter, written (in French) by the Director of the Magyar Institute, to Mr. Merle D'Aubigne, on the 28th of September, 1849.

"God, in whom we trust, knows that our single purpose is the salvation of souls in Jesus Christ; it is for this solely that we labor for this that we pray. It was for the sake of the Protestant Church in Hungary that our Institutes were founded, and it is surprising to see how greatly, in a short time, the Lord has blessed our undertaking. But four years we have labored, and upwards of six hundred young brethren have been instructed by us, not only in all the elements of the sciences, but above all, in the word of God, which, alas! is too much neglected in the other schools in this country. We have no doubt that this knowledge which we have spread will bear fruit, according to the promise of God; and the Lord has already procured us the joy of seeing the first fruits of the harvest, which he is preparing by means of our labors.

"Sustain us this year by the gifts of your charity. Everything in this country is so desolated by the events which have occurred in it, that, without your aid, we should not be in a condition to support our institutions. If we should be compelled to interrupt our labors, the consequences resulting from it would be very sorrowful. The matter at stake is the kingdom of God and his precious Gospel, in a country where his word has subsisted in spite of great trials, and where many have made, and still make, a good confession before many witnesses.

"Dear brethren, it is likely that you shall never see us, face to face, on earth; but before the throne of our Lord, we shall render you this testimony, that your charity consoled us in our deep affliction; and the Lord, who is pleased to recompense a cup of cold water given in his name, will reward you richly for the love which you will have shown us, at a time when your assistance is so necessary to us. The brethren who labor here along with me, and the brethren of our community, salute you in our Lord. Pray that we may be found faithful.

"The grace of our Lord Jesus Christ be with you all. We are sorrowful, it is true, but the Lord comforts us."

I hope some of your readers will feel themselves moved with Christian compassion and sympathy by the preceding recital, and that they will respond to the appeal, addressed to us by our poor Hungarian brethren. I do not doubt the disposition of your journal to receive their contributions, which I shall esteem myself happy to transmit to our poor afflicted brethren, as a testimony of the fraternal love of the Christians of America.

"It would have gratified a very natural curiosity, if our respected correspondent had annexed here the name of the excellent Magyar pastor, whose Christian heroism far outshines even that of the gallant heroes who fought for the civil liberty of their country and of man."

For the Herald and Journal.

REASONS FOR BAPTISM AT THE ALTAR.

1. The house of God is the most appropriate place for the administration of his ordinances, as well as for the preaching of his word. 2. It can there be administered with perfect convenience and safety at all seasons of the year; which is not true of immersion, though some may, ex cathedra, declare that the health of none is ever injured by it, even in the stern rigors of our winters, when a hole must be cut through ice from one to two feet thick yet; I have known the health of administrator, candidate and spectators seriously affected by it. 3. It saves the administrator the necessity and expense of an India rubber or gutta percha dress. Query—does it not look a little suspicious to see a stout, healthy minister encase himself in such an impenetrable suit, and yet lead a female of delicate health, in only ordinary clothing into water as cold as January can make it? If he may thus protect himself from contact with cold water, why may not she, not partially but wholly?

4. It corresponds with its antitype—the baptism of the Holy Spirit—"Then will I sprinkle clean water upon you, and ye shall be clean. Here the purity of the visible element is emblematical of the purity of the element or agent of spiritual baptism—which is not true of one case in ten of immersion, especially where forty or fifty persons, promiscuously taken, are dipped in the same water in the baptistry. I could here give facts, at the recital of which the mind would revolt in disgust, but I forbear.

5. It secures to the candidate that sweet composure and devotional feelings so essential to

the right reception of this important ordinance; and I have often known persons of nervous temperament so agitated by fear of immersion, or lest their apparel should become loose, that they were scarcely convinced of what they were doing, while others have been so nervous that it has required a most vigorous effort to put them under water.

6. It produces deep solemnity and serious impressions upon an entire congregation. While frequently at the water, religious feeling is shocked and outraged by accidents, not to be mentioned, occurring to the candidates, and the levity of spectators.

7. It is scriptural. There is no intimation in the Bible that the place of religious worship was ever left to administer baptism.

BAPTIST.

For the Herald and Journal.

THE WORD HINDERED.

MR. EDITOR:—Those who believe in a free salvation and in the freedom of the will, believe also that truth may fail of accomplishing its proposed end,—the salvation of immortal souls, on account of obstructions which are thrown in the way. There is power in the Gospel; indeed "it is the power of God unto salvation to every one that believeth." But it is very certain that unbelief and its legitimate fruits may hinder the Gospel of Christ.

The minister may preach the "pure word," and feel much comforted in his own heart; and the church may assent to the doctrine that it is true; still, if that doctrine remain in the storehouse of the intellect, without producing its saving results upon the heart and life, it is very evident that those who assent to the word that is good, do not "with the heart believe unto righteousness." The word in its passage to the heart is effectually obstructed by the belief of individuals professing godliness.

While the unconverted world look on, and behold no fruit borne by the church, no increase of faith, no uniform and substantial interest manifested in the cause of God, no fervency in prayer, or regular attendance upon the stated means of grace, they are led to conclude that religion is not of sufficient importance to merit their attention.

While the minister is preaching the word, the world look to the church for a practical illustration of the truth; but failing here, they turn away with feelings of indifference, at the same time seriously distrusting the power of the Gospel.

Hence it is exceedingly difficult, if not absolutely impossible to reach the heart of the sinner, except in connection with the faith and activity of the Christian church. Where this is wanting the word is hindered—it does not take effect.

In many places where the word is faithfully and perseveringly proclaimed by the minister of Christ, professed Christians take upon themselves the responsibility of binding that word so that it cannot reach the hearts of men. Let those churches who are not enjoying a revival of religion seriously reflect upon this subject, and in the light of divine truth ask themselves the question, *where is the responsibility?*

H. M. EATON.

Kennebunkport, Me.

LITERARY LABORS OF CALVIN.

"It is impossible to look without wonder, at the literary labors of the Reformers, Calvin, Melancthon and Luther. None of them was far advanced in years, but each has written remarkable and masterly volumes; and amid what cares, distractions and struggles! All three were employed as academical instructors; two of them as ministers and preachers. Luther brought up seven children, and Calvin had to contend with the most distressing bodily sufferings.

"Calvin's whole life was spirit; the bodily element was greatly subdued in him. But notwithstanding the shortness of his life, he lived more than many whose course is long, since he lost no time in useless sleep, of which, like other extraordinary men, he required but little. When the day had been wholly occupied in business, the quiet hours of the night remained to him, and, allowing himself a brief repose, he would continue his labors. In his latter years, his spirit was not in the least degree troubled or weakened, as was the case with Luther in the last weary years of his life. Calvin's weak bodily element was at last almost consumed by the inward fire of his soul. To form some idea of his activity, let us look at the letter which he wrote to Farel from Strasburg:—"I remember no day in this whole year in which I have been so pressed with such a variety of occupations. When the messenger was prepared to take the beginning of my work with this letter, I had about twenty leaves to look through. I had then to lecture and preach, to write four letters, make peace between some persons who had quarrelled with each other, and answer more than ten people who came to me for advice. Forgive me, therefore, if I write only briefly of things."

In addition to his literary employments, he had in Geneva, the customary engagements of which we have spoken,—the business of the court of morals or the consistory, that arising from the assembly of the clergy, and his connection with the congregation. Three days in the week he lectured on theological subjects, and every alternate week he preached daily. His excellent memory was a great help to him in all these labors. It is reported that he never forgot anything which pertained to his office, however much disturbed on all sides, or oppressed with applications. When writing a work, he could suspend the labor, devote some hours to the duties of his office, and then resume the thread of his discourse, without being obliged to read over what he had written.

"An enemy to long speeches and useless words, he had, by the help of his lively genius, which was sharpened by study and the habit of dictation, acquired the habit of giving quick, brief, conclusive, and dignified answers, and of speaking, generally, not much otherwise than he wrote.

"As one of the watchmen of Israel, he was in perpetual conflict with secret and open enemies, so that Wolfgang Musculus compared him to a bow always strung. He carried on a correspondence which extended over all Europe, and still found time to translate most of his own learned works himself. He formed and sent forth preachers. The council charged him with numerous weighty affairs. He had frequent journeys to perform, and was consulted on all important subjects. These various occupations he continued to the end of his life, and even undertook occasionally the duty of his brother ministers, if the necessities of the church called them to a distance. He was never happier, according to his own statement, than when he

was obliged to do many and important things. That he also took his share in the concerns of the city itself, we learn from the zeal with which he exerted himself during the plague; and afterwards, when the city in 1559 feared a siege, he set an example to the citizens by uniting with the professors and preachers in laboring at the fortifications. Let us add to all this, the consideration of his extraordinary faithfulness in the discharge of his pastoral duties; and how, for instance, he would not absent himself from his charge, even while his wife was lying on her death-bed. It was but seldom that he complained of the excessiveness of his labors, and he was always ready to do all for his friends. If they sent him their works to look through, he would find time, he said, to do it in the long nights. And yet, impressed with a feeling of duty, he speaks of his little labor; and in the discourse which he addressed, while dying, to the Council, he refers with great humility to his exertions. He seems sometimes, at an earlier period, to have had no feeling of his activity, because he was sensible in himself of having still more force, and greater energies, than he had occasion to employ. He worked with great rapidity, as he shows in his statement respecting his treatise against Sadoleto. "I have not been able," he says, "to complete the translation of my address to Sadoleto, for it was the labor of a whole day." It appears, however, that he was not always in the same humor for every kind of work: some things, therefore, would lie a long while unfinished."—Life of Calvin by Dr. Stebbing.

For the Herald and Journal.

HOLINESS.

ITS BLESSEDNESS.

Of late, I have thought much on the blessing of holiness; and the more I consider its nature, and its adaptation to the wants of man, the more clear do I see its desirableness. I believe it to be a "pearl" so truly valuable, that we should dispose of whatever we may possess, requisite to obtain it. Our property, our friends, our reputation, if all were required, are not too great a price to pay for this inestimable blessing. Having this, we possess, and become heirs to all, we can reasonably desire. Do we desire peace of mind? Holiness imparts a "peace that passeth all understanding." Do we desire joy? Holiness produces a "joy unspeakable and full of glory." Do we desire love to God and man? Holiness enables us to love God with all the heart, to love the church ardently, to love sinners and even our enemies. Do we desire submission to the will of God under all circumstances? Holiness imparts this. Do we desire a hope full of assurance of entering heaven? Holiness gives this. Do we desire spiritual strength? Holiness makes us "strong in the Lord and the power of his might." Do we desire riches in righteousness? Holiness confers "durable riches in righteousness." Do we desire honor? Holiness confers the honor of all devoted Christians, and of God. Do we desire pleasure? Holiness imparts pleasures that flow from the sight of God. Do we desire to be useful in the world? Holiness "makes us mighty through God to the pulling down of strongholds." Do we desire to have the afflictions of life sanctified? Holiness causes "all things to work together for good." Do we desire to die triumphantly? Holiness removes the "sting of death." Do we desire to rest in Abraham's bosom? Holiness will qualify us for this honorable place. Do we desire to have our "vile bodies fashioned like Christ's glorified body?" Holiness gives us a title to this glorious blessing. Do we desire to be happy forever? Holiness prepares for heaven. How desirable then is holiness!

But is it our privilege to be holy in this life? Will God confer upon us, who by our sins have forfeited his favor numberless times, and when hearts are deeply depraved with sin, this great, glorious, and infinitely desirable blessing? To each of these questions we can answer emphatically—Yes!

"In Christ all fullness dwells, And all our wretched man."

"The blood of Jesus Christ his Son cleanseth from all sin," actual and original. Abundant provision has been made for our complete restoration to the Divine image. Hence the command, "Be ye holy for I am holy." Then

"Prisoners of hope be strong, be bold, Cast off thy doubts, disdain to fear; Dure to believe, on Christ lay hold, Wrestle with Christ in mighty prayer; Tell him I will not let thee go, Till I name thy name, thy nature know."

Every member of Christ's visible church should enjoy this blessing. It would give the church an influence which it has not known since the apostolic age; an influence that would make heaven rejoice and hell tremble; an influence that would cause sinners to be amazed agonizingly. "What must we do to be saved?" an infidel that would roll on the Gospel chariot with lightning speed. Indeed, if the church were "holy, harmless and undefiled, separate from sinners," we might soon expect Christ to "reign king of nations as he now reigns king of saints."

"O that it now from heaven might fall, And all our sins consume; Come, Holy Ghost, for thee we call, Spirit of burning, come."

"GOD WITH US."

God with man! with ourselves! How inspiring the doctrine! Art thou a pilgrim, walking in perplexed ways? He is thy guide. "In all thy ways acknowledge him, and he shall direct thy paths." Thou art a creature of affliction and sorrow. He is with thee as thou passest through the water, and through the fire. "Call upon him in the day of trouble; he shall deliver thee, and thou shalt glorify him." Thou art tempted. But he is thy shield and thy strong tower. "In that he suffered, being tempted, he is able to succour them that are tempted." Dost thou feel thine own littleness and insignificance? Thy God thinketh upon thee. "The hairs of your head are all numbered." "Ye are of more value than many sparrows." Thou mayest be little and unknown among men, but a precious diadem in the hand of God. "He is high unto thee in all that thou callest on him for." Various and changing may be the scenes through which thou passest. But all shall be tempered by his wisdom for thine own advantage. "All things work together for good unto them that love him." Thou shalt die. But when thou walkest in the valley and shadow of death, he shall be with thee. Thou shalt moulder in the dust. But thy "flesh also shall rest in hope;" for "in his book all thy members are written." And while adoring "Him that sitteth upon the throne," and "the Lamb which is in the midst

of the throne." God with us shall be the burden of thy song forever.

Is Christ our Emmanuel? God with us? Then let us take care that we are with him—coming to him habitually in acts of faith and love—walking with him, and before him—so shall he be to us be all and in all, the strength of our heart and our portion forever.—Rev. Richard Watson's Sermons.

For the Herald and Journal.

THE HERALD.

DEAR BROTHER:—I herewith send you the names of two more subscribers, making nine in all since the new year commenced. Now brother you need not puff me, as though I had done something very smart or praiseworthy, for I have oftentimes labored and toiled equally as hard for the Herald before, and "caught nothing." The world, it is true, will usually bestow its commendations according to a person's success, rather than according to his real deserts. I perceive that the number of new subscribers apportioned to the East Maine Conference, is 300. When I saw that apportionment I resolved to do my part of the work necessary to obtain them, whether I obtained my proportion of the subscribers, as to numbers or not. When I commenced my efforts I met with such poor success, that I feared I should not be able even to keep the last year's number good, as some of the old subscribers wished to stop their paper; and it was some time before I obtained a single new subscriber; but remembering the exhortation to "not be weary in well doing," I persevered, and have succeeded much better than I at first anticipated. Still there are many more here, as well as elsewhere, who ought to take the Herald. The plea of inability is generally urged, but in many instances those who make this plea find means to take one or more secular or political papers, and expend twice as much more in superfluities, or needless self-indulgence. Now, are not such persons both able and in duty bound to furnish themselves and families with a religious paper? Again, I would ask those who expend three or four dollars a year for tobacco, whether they can, with a clear conscience, indulge in that useless, my, hurtful habit, and at the same time deprive themselves and families of the intellectual and spiritual food which that sum would furnish them? Parents generally consider it one of their first and highest duties to provide bread for their children; but is it not equally their duty, to say the least, to furnish their minds with that food which is adapted to promote their moral and spiritual improvement and their intellectual vigor? How many families, by a very little retrenchment or self-denial, could save more than the price of a weekly religious journal; and such a journal, if properly used, would soon become a far greater luxury than any of the superfluities of life or the articles used merely to pamper the appetite, and it would induce many boys and young persons to spend their evenings and leisure hours at home, instead of seeking amusements abroad, where by associating with the vicious, they take lessons in vulgarity, profaneness, tobacco chewing, smoking, tipping, gambling and other vices, of which parents are not aware till the habit in vice has become too deeply rooted to be eradicated by parental influence. Yours, &c.,

Searsport, Feb. 1, 1850. A. F. BARBARD.

For the Herald and Journal.

OLDER MINISTERS.

Those who yet hold an "effective" relation to our church, in this vicinity, are few, but not the least interesting, especially the one I have the pleasure to listen to from week to week. It shocks my feelings to hear some people forever prating about having a young minister; as if no "father in Israel" were fit to be heard. Now, the fact is, every anecdote, or history of his experience, that I hear from this elder, is worth more to my tried spirit, than all the flowers of youthful eloquence; though no person can feel more respect for the young than myself, comparatively. Our faithful old soldiers of the cross deserve our tenderest regard; and he who does not feel it so, must be the most ungrateful being that has a name on a class paper.

That is well said, Bro. P. "P" is a layman well known in our city churches, an old Methodist, and come of a good old Methodist stock; he is no mean judge of the question. It is an indication of these perverse times, that experienced and ripened age can be rated lower than the showy but immature abilities of youth. In whatever other department of public life this might be admissible, in that of religious instruction it is certainly out of place. Let us venerate and heed the counsels of age, especially aged men of God. Our own ministry has suffered much from the godless prejudice to which we refer. Our old pastors are among the choicest men this world contains. Many of them are fit for any pulpits; and if we were wiser than we are, we would court rather than repel their services.

For the Herald and Journal.

WHAT IS THE OBJECT OF OBITUARY NOTICES?

This question will doubtless be answered by every serious and well disposed person as follows, viz: "To do good—to benefit the living." Yet notwithstanding this general confession, we fear that few obituaries, comparatively speaking, answer this end. And the reasons why they do not, are probably various. A few of these reasons we shall briefly notice:

First: A glowing description of the peaceful and triumphant death of an individual who in health was by no means remarkable for piety; this has a tendency to injure the minds of those readers who are knowing to the facts in the case; they naturally conclude that others of whom they hear or read were equally defective in their lives.

Second: Obituary notices are so numerous, and the subject becomes stale to general readers, and on that account some of the truly instructive character are passed over; hence the object of their publication is defeated.

Third: Obituaries in most cases are too lengthy. Many have not time to read them, and others so intent, perhaps, on getting substantial food for the mind, deem it a waste of time to read them, and so look after something else.

Other reasons might be assigned, but these must suffice. We would now respectfully offer to the reader a few suggestions on this subject:

First: If you know of no good and important reason why an obituary should be published respecting yourself, to request your pastor or other friends not to have it done. This will be a remedy for many unnecessary obituaries.

Second: We would suggest further to those who write these notices, and to those who furnish the matter for them, to seize on the most practical and essential features of the subject,

and let other matters go to be talked over by the more intimate friends of the deceased. Trivial incidents will not interest the stranger and general reader.

Third: Be brief. Unless there is special occasion for it, brief notices will be productive of the most good.

Fourth: In conclusion, let me suggest to you, Mr. Editor, not to publish an obituary of the writer of this article, by whomsoever written; unless you see some special reason for it, which probably will not be the case. You may, however, in the regular catalogue of deaths insert my unworthy name, and add, if you choose, "Saved by grace." B. S.

For the Herald and Journal.

ORIGINAL LETTER OF WESLEY.

MR. EDITOR:—A friend placed in my hands sometime since original letters by Wesley, Clark, Hunting, and others. The following is a true copy of the one by Wesley, which I have at liberty to publish if you are so disposed. Truly yours, C. FIELD.

Nov. 27, 1788.

"Dear Tommy:—We have suffered much inconvenience by taking in more preachers than we were able to keep, or indeed to employ without their staying in one place longer than was good either for them or the people; and this is a wrong time of year to send out young preachers, especially into the fens of Lincolnshire; you must, therefore, make the best shift you can till towards spring.

I am glad to hear that you go on in love and peace with each other. All our brethren should pray fervently for the king, and nothing but the mighty power of God can restore him.

I am, dear Tommy, Your affectionate friend and brother, J. WESLEY.

"Mr. CARLISLE, at Raithby, near Spilsby, Lincolnshire."

* Geo. III. who was insane at the time.

For the Herald and Journal.

HOPEFUL CONVERTS.

MR. EDITOR:—It is cheering to read the multiplying revival notices in the Herald. But why do our brethren say the subjects of these revivals are "hopefully" converted? Do they mean that the converts come into that old-fashioned condition of "hoping" they are converted; or that they are so far converted as to be in hope of a complete conversion? Either they are converted or they are not. If they are, of course they are "hopeful." If not, the expression "hopefully converted" means nothing. In his Calvinistic training your correspondent was accustomed to that sort of dialect. When he came among Methodists, he found it fashionable to talk positively with regard to Christian experience. Is this expression indicative of a "leaning toward Calvinism," or of a fear that the converts of the present day are not real converts? Scripture and Methodism say, "we know that we have passed from death to life." Let us discard the doubtful and entirely redundant "hopefully," when we wish to say a person is converted. WATCHER.

Jan., 1850.

For the Herald and Journal.

NEW HYMN BOOK.

The 417 and 856 hymns contain the same stanza. It is the first in the former, the last in the latter. The 856 hymn was manufactured from the 49, (old collection,) with the addition of the above mentioned stanza from the 126 hymn, (old collection.) It has undergone an alteration in the closing line of the second stanza, which I can see no reason for, provided it is not a mere mistake. If the reader will turn to it, he will find that "my heart" is changed to "thy heart." If a mere mistake, it certainly should be corrected, which is the design of thus calling attention to it. SCRUTATOR.

For the Herald and Journal.

THE CINCINNATI CONVENTION.

NEW SPARK, Jan. 24, 1850. BRO. STEVENS. Dear Sir:—I wish through the Herald to call the attention of the members of the Maine Conference to the contemplated anti-slavery meeting, to be held in Cincinnati in the month of April next. I would respectfully propose that a Convention of Preachers and laymen of the M. E. Church be held in Lewiston or Portland, or somewhere else within the bounds of the Conference, say in the last week of February, for the purpose of choosing two or more delegates to attend said Cincinnati Convention. I verily believe there is every reason why this meeting should be sustained.

Yours very truly, CHAS. G. SMITH.

For the Herald and Journal.

INFLUENCE OF MOTHERS AND SISTERS.

Look at that boy, whose sisters have made home happy who have made his companions, his playmates and friends—and who count upon his return from school, and bear with all his follies, and are always waiting round him with offices of love—and who, as he grows up, have entered into his pleasures and his honors. Look at such an one in the progress of life, at college, in the world, and see the difference between him, and the boy who has no sister's love to cheer him,—no circle of home enjoyments, as the purest recollections of his life; who has no one, if he goes wrong, who will forgive, and lead him back again; and who in the midst of the cold selfishness of the world, cannot feel that there are always warm hearts to love him. Yes, the difference between these two influences will tell on all the man's after life; and therefore it is, that the right education of girls is, in a sense, the right education of the country.—Selected.

DUTY OF MOTHERS.

Let a mother's vigilance, and care, and affection, be all most earnestly consecrated to the blessed work of sowing the seeds of piety in childhood's heart, and thus forming the young immortal. Scarcely a character of eminence has ever appeared, either in the church or in the state, but confessed his obligations to a judicious mother. Pious mothers have done more to people heaven than any other class of persons, next to preachers of the Gospel; and even the usefulness of ministers must be shared with those who had prepared the minds of their converts to receive impressions from their sermons. Napoleon once asked Madame Campan what the French nation most wanted. Her reply was compressed in one word—"Mothers." It was a wise, beautiful, and comprehensive answer. Ask me what the church of God wants next to earnest ministers, and I answer—"Intelligent, pious, earnest mothers."—J. A. James.

Herald and Journal.

WEDNESDAY, FEBRUARY 13, 1850.

THE MISSIONARY SECRETARIAT.

It is known that our esteemed brother Pitman, the Missionary Secretary of the Church, has been disabled for some time by sickness. His illness is of a paralytic kind, and effects the organs of speech too seriously to allow their use in public discourse. We suppose that in the spring a new incumbent will be placed in the Secretaryship. The office is one of the greatest responsibilities in the church; we question, indeed, whether the episcopal office itself affords a wider sphere of usefulness. The missionary cause has made considerable progress among us within fifteen or twenty years, but it cannot be denied that we have not yet, as a church, any adequate idea of its real claims and grandeur. Our resources for it, (the aggregate of even the mites of our poor,) are as yet comparatively dormant. A broad, deep and potent conviction of our duty towards it must yet be made on the public mind of both our people and preachers, before we shall address ourselves to the sublime work with our actual ability. The most devoted zeal, therefore, the largest talents and (as a sine qua non) robust physical strength for their use, should be combined in the acceptable candidate for such an office. And yet if we procure the largest hearted, largest minded and largest bodied man who is practicable to obtain for the place, it is a thousand fold for even him; he cannot possibly meet the public expectation. Many of his duties, and those the most anxious cares of his office, come not under the public eye. He cannot be omnipresent, and the area of our church is so extensive that his occasional visits to any one point of it, can scarcely be productive of much impression. "Where is our Secretary, and what is he doing?" are therefore natural questions which would be whispered, if not more loudly uttered through the church, whenever he might appear. Any man, therefore, who consults his own health, will shrink from the post; an irresistible conviction of duty alone, it seems to us, can induce a right reasoning man to accept it.

We think our policy or rather our parsimony in respect to this and the episcopal office, is exceedingly unwise; both these functions should be more amply supplied among us. Our Wesleyan brethren, with a much more limited area, have three or four secretaries, besides as many or more clerks. The latter are needed more by the Wesleyans than among ourselves, by their larger amount of correspondence and book-keeping, but the former are not needed as much there as here. Our Missionary interests cannot possibly be brought out more by the churches by a single secretary. Three at least could be employed fully by the demands of the cause among us, and it is a most fallacious policy that would save the salaries of two of them by sacrificing the advantages of their services—advantages which could not fail to indemnify us with large interest, for the increased expenditure. We suggest this subject to the reflections of the church. Something ought to be done to devote more vigorously this great department of our interests, and we believe that a more powerful manning of the post is the main improvement now demanded. We know that a previous experiment of the kind may be pronounced by some, a failure, but we think otherwise. It is not in the nature of things that such an arrangement could be a failure. Select the right sort of men and organize rightly their functions, and there cannot be a failure, with three appointees, more readily than with one; the office is capable of the effective organization, and the church can afford the men.

It is sometimes objected that we need our more able men for the important stations, &c. Very true, but we need them more in these special functions of the church, and who does not perceive on a moment's reflection that the advantage of such men to our common cause would be greater if they were employed in offices that should bring them out before the public generally, than if the moral influence of their talents and character were confined to the more specific limits of a station, or even district. It is also objected that such special agencies for the missionary work would lead the preachers, who ought under our system to be its ordinary agents, to neglect it. We do not admit this objection. On the contrary, we think that the more general circulation of able advocates of the cause among us, would give it more prominence and importance, and thus tend to enlist for it more sympathy and energy, both from our preachers and our people. Our voice then to be the reinforcement of the great offices of the church. The defect of our policy has been the parsimony with which we have managed them. A more generous policy would be at once more productive and more economical. Our church has reached a stage of enlargement and pecuniary capability at which our old restrictive policy should be abandoned, for one more correspondent with the greatness of our resources and obligations.

SCHOOLS IN MASSACHUSETTS.

The people of Massachusetts are justly proud of their provisions for education. Their system is a most efficient one, and its endowment exceedingly generous. The Board of Education present in their last report some interesting facts. From this it appears that for the year ending December, 1849, the school fund amounted to \$375,082.26; \$155,007.30 in land notes, on which interest accumulates until the maturity of the principal; and \$220,075.06 in funded property of various kinds, yielding an income of about \$39,000. This amount is distributed to the towns for the support of schools. Appropriations for the support of teachers' institutes, normal schools, and for sundry expenses of the board, amounting to \$17,217.57 from the sales of public lands, set apart for the increase of the school fund, have been made. The total expenses of the three normal schools amount to \$5,968.01. Boston raised \$200 for the support of the public schools, \$252,800; Salem, \$18,613.75; Lynn, \$10,000; Charlestown, \$24,955; Cambridge, \$18,249.52; Lowell, \$30,429.61; Worcester, \$15,900; Northampton, \$4,659; Springfield, \$6,630; Chicago, \$7,400; Pittsfield, \$2,800; Roxbury, \$18,877.37; New Bedford, \$16,600. The average amount paid by Hampshire county for each scholar is \$2.83; Hampshire \$2.45; Franklin \$2.17; Berkshire, \$1.96. The average amount paid in the State is \$3.87. The aggregate amount raised by taxes in the State is \$330,377.33. The entire number of children in the State between the ages of 4 and 16 years, is 215,296; mean average attendance at school, 134,734. There were last year 8,749 public schools in the Commonwealth, and 1,047 incorporated academies. The ratio of attendance in the state is to the whole number of children sixty-two to one hundred. The number of scholars of all ages in all the schools of the Commonwealth, was, in Summer, 178,659; in Winter, 191,712. Average attendance in Summer, 120,512; in Winter, 142,967. The number of children in the State under four years of age, who attended school, was 3,326; over sixteen years, 10,452. The number of teachers, including Summer and Winter terms, was, males 2,426; females 5,737. Average wages paid to males, including value of board, per month, \$34.02; females, \$9.

GOOD NEWS FROM SWEDEN.

Our readers will remember the Wesleyan missionary to Sweden, George Scott, who visited this country once, and who was subsequently expelled from Sweden. It appears that his evangelical labors there are still productive of fruit. He maintains a correspondence with some of its native laborers, from one of whom he has just received a most encouraging letter, from which we give the following extract:

"As far as we, with the Spirit's light, can discover, I believe I may, to the praise of God, say that although the darkness and cold of winter rest heavily over large districts of my fatherland, yet the words of the Song of songs can be applied with truth to a considerable portion of it: 'The winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.' If we compare our country, not with any other land, but with itself in former years, we shall find that we are now living in a spring season: a time of budding, a period of more general awakening than has probably existed here since the Reformation. And yet, alas! large provinces are fearfully enveloped in the darkness and shadow of death."

It seems that the revival spirit is kindling almost universally; it is apparent through our own land, we have news of it simultaneously from England, Sweden, Africa, India and the Nestorians.

MR. CLAY'S COMPROMISE.
Our brother editor of the Northern Christian Advocate is not afraid to speak on politico-moral questions. In his last he says respecting the slavery agitation in Congress: Mr. Clay's resolutions, as a palliative for the present distress, may be satisfactory to moderate men, but they cannot prevent the final catastrophe—they can only delay it for a time. Conscience is awake, and its voice is not to be stifled by threats of disunion. There is but one opiate—justice to the colored race. We are not where we were seventy years ago, when the constitution was formed. Then a compromise could be made, because the things to be compromised were considered as political, rather than moral. At that day the slave trade was lawful, and the holding of slaves simply inconsistent; but now the one is piracy, and the other sin. Again, the slave-holding States were then a majority; now, in number as States, and more in wealth and population, the free States have the pre-eminence. Under these circumstances, and with a full knowledge of all the besetting and blighting influences of slavery, exhibited in ten thousand instances before them, it is not likely that the difficulty can be reached by any possible compromise. It would well become the South to yield the point, not to the North, but to the progress of light, the demands of a new age, and the authority of God.

We like this tone well and know not but that the doctrine may be found correct. Yet abolitionists as we are, say frankly that if the parties concerned were more reliable, we should be quite inclined to favor Mr. Clay's propositions, with the exception of the one that refers to fugitives, and that is yet too vague to be fully understood. We shall not denounce them till we see further into the prospect. We oppose slavery, but we also oppose disunion; and we think the true measure of our political action on the former should be the moral preparation of the national mind for such action. All other action will produce reaction and disaster. This is our opinion; it will seem odd perhaps to some abolitionists; but we cannot help that. We cannot help the odium of common sense opinions, and their frank expression, now-a-days. We have no instructions on slavery or on any other subject. We could never get the abstraction of a practical question into our obtuse cranium. When anything is to be done we cut all Gordian knots, by assuming that the right way to do it is that which will do it most effectually and with the fewest evil effects; and we hold that ordinary good sense will usually define these conditions better than abstract or logical subtleties.

THE HALF CENTURY.

We are astonished to observe the amount of newspaper discussion respecting the question whether or not the first half of the century is past. Not a few intelligent writers insist on the affirmative. A considerable number of editors have written semi-centennial leaders under the title of "The Half-Century." We have no objection to the New York Evangelist still contending for it, we believe. Most papers have repeated the story; the Oberlin Evangelist in doing so says:—"We are sorry to find an inch of space with words on this subject; yet it must at least be in order to correct one's own mistakes. There are in common parlance two different modes of giving one's own age, and in general, of expressing periods of time, and the confusion on the subject in question seems to have arisen from the lack of proper discrimination between them. Thus, a man born January 10, 1800, may say, either—"I am fifty years old, or I am in my 51st year; that is, he may either give the number of whole years he has lived, or he may give the year of his life through which he is passing. So in computing from the birth of Christ, we may either say—the Christians are 1850 years old, or that 1850 are in its 1850th year. The latter is the usual method in designating time from the Christian era; the former is more common in giving one's own age. Universal usage writes—"In the year of our Lord"—*anno Domini*—The simple translation of this Latin phrase helped us in the correction of our error. Hence the Christian age is not yet 1850 years old; it is only in its 1850th year.

THE PEWED CHURCH IN CINCINNATI.

The Cincinnati correspondent of the Christian Advocate and Journal, says that Rev. James V. Watson, a superannuated preacher of the Michigan Conference, was offered the pulpit of the pewed Methodist Episcopal Church of that city some time since. His health precluded his acceptance. Rev. P. B. Wilber, of the Female College, preached in it on Sabbath, the 20th Jan. "Our brethren," says this writer, "who favor pews have purchased Andrew Chapel, on George St., of the M. E. Church, South, at an expense of some four thousand dollars. A fine Sabbath School is attached to the charge, but no regular preacher has as yet been obtained." We have been not a little surprised to observe the frequent references in our papers to the struggles of the Methodists of the West. We have pews houses in New York, Philadelphia, and even Baltimore, as well as all over New England, and yet the Cincinnati Methodists who choose to accommodate their families with such a convenience, are, so far as we can perceive, treated with the coolest disapproval, if not hostility. It ought really to be otherwise, we think. We are the advocates of free seats, as our readers will know, but it seems to us a questionable that the demand for pews houses in our larger cities must and ought to be met to some extent. It seems to us little less than downright folly to attempt the utterly fruitless purpose of forcing down this demand. We hope our brethren in Cincinnati who favor pews houses will be good Methodists and not be alienated by the difficulties of a new experiment; and if any of our beloved brethren who oppose them as dangerous innovators will come to Boston, we will show them in a pews house as pure and devoted a specimen of Methodism as they can find in the land.

LIBERIA.

There is an increasing interest felt for this colony, or rather republic. It is waxing important as a means of suppressing the slave trade, and a source of evangelical illumination to the darkest portion of our planet. The Washington correspondent of the Northern Christian Advocate, writes respecting the late anniversary of the Colonization Society, that the effect of the presence and exertions of the Liberians on the slave traffic of the western coast of Africa, has been entirely happy. "That atrocious trade has now been entirely shut up, for a distance of nearly 700 miles, from Cape Palmas on the South, to the vicinity of Sierra Leone on the North. The last strong-hold of these fiends incarnate, between Sierra Leone and Cape Mount, was recently demolished, and three thousand slaves set at liberty from the baracoons, which the traders had established. Twenty churches, of various denominations, adorn the towns of Liberia. Blessed revivals were reported at the Annual Conference of the Methodists, and other churches have shared in the blessing. To one, there had been added twenty-five converted natives. The good influence of the colonists was continually extending into the country around. Rev. R. G. Gurley addressed the meeting, and was heard with the greater interest because he had just returned from Liberia, having been absent five months, two of which were spent in familiar intercourse with the Liberian people. He confirms the previous statements of the prosperity of the republic, and of the prospects of the fortunes of that interesting people. Among the graves of the martyrs to the cause of poor Africa, he visited that of Gov. Thomas Buchanan, of Western New York, and Rev. Melville Cox, the devoted Methodist missionary, who, with his dying breath, uttered the memorable words: "Let thousands fall, but let Africa be saved." Mr. G. brought a memorial from his tomb."

LOUISVILLE EXAMINER.

This sheet we have occasionally noticed as the able organ of the anti-slavery party in Kentucky. It was some time since discontinued, but has been renewed as an octavo monthly at \$1 per annum. It is very ably conducted, and as it is the only publication of the kind within the limits of the slave domain, except the Era, at Washington, it ought to have the hearty sympathy and patronage of the friends of the slave in the free States. Are there none of our readers who can spare a dollar a year to encourage it? It can do more good on the subject, published as it is within the slave domain, than a score of Northern papers.—*Paul Seymour, Louisville, Ky.*

The millionaire, the John Jacob Astor of Calcutta, a native and a heathen, has put himself at the head of a temperance movement to stem the tide of drunkenness which has been introduced by Christian nations.

Correspondence.

NOTES BY THE WAY.

TRIP TO MAINE.—PORTLAND.—Rev. H. B. Abbott—Dr. E. Clark—Presiding Elders—R. B. Dunn's Scotch Works—Biblical Institute Library—Results, Suggestions, &c.
DEAR BRO. STEVENS.—On the evening of the 29th of Dec last I alighted from the rail cars in the city of Portland. It was late in the evening, and I soon found myself agreeably located at the American House, as I doubt not the guests of Mr. Woodward always are. The next morning being Sabbath, I reported myself to Rev. H. B. Abbott, Pine Street M. E. Church. He has a fine congregation, good spiritual singing and organ, and what is best of all, a good revival of the work of God in progress. But I must pause to remark the change that has come over my friend Abbott. Thirteen years ago we were students together at Bowdoin College. He was then a student of ambition, breathing after worldly honors, and far from God. He graduated, and afterwards entered upon the practice of law, with great success and most flattering prospects. But he became a converted man, and felt that he was called of God to the great work of winning souls. He is prospected in the work. May it please God long to preserve his valuable health and life to the church. In the afternoon we worshipped with the Chestnut Street congregation. Bro. McDonald the pastor is prospering in his work. About twenty have been recently converted to God. The large house was well filled. The prayer meeting in the evening was interesting and largely attended. Methodism never had finer prospects in Maine than now.

In the course of my travels I was permitted to spend a short time with Dr. E. Clark, at Strong, who for the sake of health is spending the present winter with a brother in that town. His many friends in Portland and elsewhere will rejoice to learn that his health is improving, and that a brief period of time was spent at Readfield, Winthrop and Lewiston. At Readfield, the seat of the Maine Wesleyan Seminary, I was delighted to find our brethren Webber and Sanderson in good health. They were busily engaged in the labors of their districts, contending with snow drifts, dispensing the Gospel, and attending to the business of the church. The Presiding Elders' office is no sinecure. It is most laborious and responsible; may God bless these brethren in their labors more and more!

At Readfield I was favored with a visit to one of the famous scythe works of Bro. R. B. Dunn, Esq. The operations of his establishments exceed everything I had ever before seen in the art of scythe making. The iron passes from triphammer to triphammer and then to the grinder, and the scythe is polished and ready for the market. Mr. Dunn's scythes have obtained the premium from the American Institute, and no doubt they are worthy of this honor. From my own observation, I was satisfied that all pains taken to procure the very best article. These establishments are the largest of the kind in the country and probably in the world. But what is best of all, our excellent friend and brother feels his duty to turn much of the profits of his large business to the advancement of the kingdom of Christ in the earth. To him belongs the credit of finishing up the subscription for a set of our Book Room publications of the general catalogue by a liberal donation. This was a prominent object of my travels.

The friends of the Biblical Institute will be glad to learn that our library has been increased by donations and subscriptions about 800 volumes. We have found subscribed for a complete set of our Book Room publications, except the tracts and Sunday School books, before Bro. Kiddier's term. The subscriptions will be collected in the spring.

I ought to say further that the enterprising secretaries of the American Tract Society have promised to present us a set of their publications. Would it be an improper suggestion, Bro. Stevens, to make to our own Sunday School Union, that it would be for its advantage to give us a set of our Sunday School books and tracts? There is that scattered and yet increased, there is that withholdeth and it tendeth to poverty. Almost all our young men are engaged in Sunday School operations. Having our books in the institution would give them an opportunity to become acquainted with the books, and they would scatter them into hundreds of neighborhoods where they otherwise might not come. We will close by saying that we are more than ever convinced that our people are ready to aid a good cause as soon as it is fairly understood.

STEPHEN M. VAIL.

Concord, N. H., Jan., 1850.

LETTER FROM NEW YORK.

American Bible Society.—What it has done.—Exploration.—Destitution.—Extent of Operations.

My former remarks on the American Bible Society were very general. I wish in the present number to speak of what the Society has already accomplished. This Society was organized in the year 1816, and has therefore been under thirty-three years in operation. Since this time it has distributed gratuitously one million one hundred thousand copies of the Holy Scriptures, and it has issued in the aggregate, of Bibles and Testaments, six millions three hundred and forty thousand. This is no small place to observe, that when the British and Foreign Bible Society was organized, in 1804, there were probably not more than four or five million Bibles in the world. Bibles were issued only by private book-sellers, and were sold at high prices, to remunerate the printers and publishers. It was then only or chiefly bought by the rich, or those in comfortable circumstances. It was not a book for the poor—a book within reach of all. The number in the United States must have been exceedingly limited. The number of Bibles in the world at present probably falls but little short of fifty millions. Bible societies have issued about thirty millions; and by stimulating the desire for it, and reducing the price, they have wonderfully increased the demand. By this increase of demand book-sellers have not failed to profit. They have probably sold almost as many as have been issued by the societies. Besides, the chief design of Bible societies is to supply the poor; and therefore they issue books, for the most part, only of the cheaper kind, and without note or comment. It remains with those in the book trade to supply the more expensive kinds, and to furnish facilities, by notes, comments, concordances, &c., for students and scholars. True, Bible societies, to the wants of some of their subscribers, have been led to issue a few books of elegant quality and finish; but this is only to a small extent, and to meet an urgent demand. The greater part of the elegant Bibles, and all that have any additions, are issued by private book-sellers. Supposing, however, that the number issued by the trade is equal to the number issued by the societies, we may estimate the whole number extant, making allowance for wear and destruction, and, as we said before, something like fifty millions. And this increase, be it remembered, is chiefly owing to the Christian, disinterested labors of our Bible societies. One of the most blessed effects of all this is, that it has brought the Bible within reach of all classes. Few persons are now so poor as not to be able to purchase a Bible, when it can be procured for twenty-five cents, or at least a Testament for six and a quarter cents.

But again, it is now about twenty-five years since the work of exploration and supply commenced. The idea originated in the year 1825, with the Monroe County Bible Society, in the State of New York, who determined that "every family in the county should have a Bible." In 1827, the Bible Society of Nassau Hall, at Princeton, New Jersey, determined to supply, by the co-operation of other societies, every destitute family in the State of New Jersey within the year, with a copy of the Holy Scriptures. The scheme was, by some, thought impracticable, and was consequently opposed as wild and extravagant. Others opposed it from some groundless denominational jealousies. But the work was of God, and it went forward. The plan was adopted in 1829 by the American Bible Society, and has been carried throughout the country. The result has been most happy.

It was most unexpectedly discovered, greatly to the astonishment and confusion of all truly pious people, that from one-fourth to one-half of the families in the land were without Bibles, and consequently in a heathen state, having no supreme director of their consciences, nor comfort in their afflictions; no faithful reprover of their vice, nor corrector of their error. No wonder if the nation was rampant in folly, and ripe for every species of error in doctrine or looseness in morals; just ready to receive all the injurious influences that came pouring in upon us with the flood of immigration, or that sprang up spontaneously among ourselves.

And what was the state of things at the present time? Already the entire extent of our country has been explored more than once, in many countries and States repeatedly, and every family willing to receive it, supplied, either by sale or donation, with a copy of the Word of God. Every State in the Union is at the present time engaged, in whole or in part, in supplying its own destitute population. Protestant Christians of almost every name are engaged in this work either directly or in conjunction with the American Bible Society, or else stimulated to exertion by its example and success. The flood of Divine light going out from these societies has been streaming over our whole continent, in all its length and breadth, correcting or restraining the vices of the injurious, making wise the simple. Who can tell how much this has done to save our country from ignorance, superstition and infidelity? How much does the cause of general virtue owe to this good work? How much has it contributed to the advancement of evangelical piety in the land? No doubt, we are far from being all we ought to be, and all that Christians desire we may be: still we have abundant cause for gratitude to the God of the Bible, that Christianity maintains so firm a hold of the national mind; and that its interests, in spite of all our sins and follies, are on the advance.

In my next, I purpose to speak of what the American Bible Society has done, or is doing, for foreign lands.

JOSEPH HOLMICH,

Sec'y American Bible Society.

LETTER FROM WILBRAHAM.

Revival.—The Academy.—Congregationalists.—Missionary Effort.

Wilbraham has been favored with the convicting and converting power of the Holy Spirit. During the middle of the fall winter, sinners have been seeking and obtaining pardon through Christ. In the last two weeks, twenty at least, have given good evidence of a change of heart, and others seem to be sincerely penitent. Most of the converts have been members of the Wesleyan Academy, but a few are from the families of our citizens. Among a large number of young people, received on trial last Sabbath, was an old gentleman, nearly four score years of age, who begins to hold, with trembling confidence, Christ as his savior.

The Orthodox Congregational church of this village are holding meetings every evening, which have been continued for the last three weeks. Their members are actively laboring for the salvation of souls; their inquiry meetings are numerously attended, and many successful cases of conversion have occurred among them.

A missionary discourse was delivered in our church on the first Sabbath of this year, and a subscription for the cause taken, of eighty eight dollars, which is just a dollar each for our permanent members, by whom most of it was made.

Z. A. MUDGE.

LETTER FROM NEW YORK.

Dreadful Accident.—Loss of Fifty Lives.—Reflections.

New York, Feb. 4, 1850.

DEAR BRO. STEVENS.—We are daily admonished of the uncertainty of life, and a recent occurrence in our city speaks in trumpet tones "be ye also ready;" in a moment fifty immortal souls have been hurried to another world, without the least warning.

This sad event is the subject of general interest, and has cast a gloom almost over the entire city. A two hundred horse power boiler, in the printing press and machine shop of Mr. A. B. Taylor, in Hague street, (near the Swamp, Frankfort and Pearl Streets, in the lower part of the city,) exploded at half past eight o'clock this morning; the building was blown up, and about one hundred and twenty human beings employed in the establishment, buried in its ruins. You may imagine the scene that followed. It was immediately discovered that the mass of ruins was on fire, the alarm bells were rung, and our active fire department was at once on the spot.

I will give you some of the heart-rending details gathered from the daily press and from eye witnesses. The whole, which was six stories in height, was actually lifted from its foundation to a height of six feet, and when it reached that elevation, it tumbled down, crushing in its ruins a vast number. So great was the force of the explosion, that fragments of the building were scattered in every direction; the windows in the neighborhood were broken; and a large portion of the front wall of the fatal building was thrown with tremendous power into the houses opposite. In fact, the building was completely wrecked, hardly one brick being left standing on another, with the exception of a solitary piece of wall eight or ten feet high, as if to indicate what had been.

So dreadful was the explosion that the windows in several of the houses in Pearl Street were broken. Even the sashes of 351 were smashed. A gentleman who was looking on at the time, informed us that the explosion was like the reports of two cannon fired in quick succession, one after the other. Doubtless, the second report was the crash of the falling ruins.

Immediately after the explosion, fire burst from the promiscuous heap of bricks and beams, and human bodies were seen with legs and arms sticking out—some of them dead, some living. The fire alarm for the district was first given, and then a general alarm, which brought the firemen from all parts of the city to the scene of desolation. Some piled the engines, while others assisted to get out as many as possible of those who were under the ruins. In a short time the fire was so far subdued that the firemen could work more effectively in removing the bricks and timbers; and towards 10 o'clock there was scarcely any flame issuing from the wreck; but the heat was very great, and the great difficulty to be avoided was lest those beneath the pile should be either drowned or scalded; while on the other hand they might be burned to death by the fire; and but little could be done to save those still living, until the fire was completely brought under.

At eleven o'clock, there were some twenty got out of the building. There were still, at 12 o'clock, a number of voices heard under the ruins. Their cries all the forenoon were most piteous.

Towards two o'clock the multitude became very great, and in fact, all of that day, though the cold was so great. The most tremendous excitement prevailed around the tragic scene—women tearing their hair and ringing their hands, as the dead, dragged from out of the ruins, proved to be their friends or relatives; while others were in an agony of suspense, almost as bad as the knowledge of the worst.

To show how great an interest has been excited in our city by this terrible catastrophe, I copy the Message of our Mayor and proceedings of the Common Council.

MAYOR'S OFFICE, February 4, 1850.

To the Honorable the Common Council of the City of New York:—

GENTLEMEN.—A most appalling disaster has occurred in our city. This morning at 8 o'clock, by the explosion of a steam boiler, as is believed, an immense building in Hague Street was completely demolished, and about one hundred human beings buried beneath the ruins of what had been a fine structure. The members of the Fire and Police departments instantly repaired to the scene, and aided by the magistrates and other authorities, together with citizens employed for the purpose, have done all, and are still doing all, that human efforts can accomplish. A strong force of police and laborers will be kept in constant activity at the scene, and the remains of all the unfortunate persons whose lives have been lamentably sacrificed shall have been rescued. This most heart-rending disaster has affected all classes of citizens with the most profound grief; and has excited in many families the severest of woes. Under this appalling calamity, I would respectfully recommend that the two boards of the Common Council appoint committees to take such measures as they may deem expedient for the case may require, and to report their action at a subsequent meeting; and out of respect for the grief of those afflicted by this event, that the Common Council adjourn without transacting any other business. My communication is necessarily brief, as I have been during the day at the scene of the disaster.

C. S. WOODHULL, Mayor.

In pursuance of this recommendation, a committee was appointed, consisting of Aldermen Franklin, Griffin, Dodge, Cooke, Chapman, and on the suggestion of a member of the Board, the Alderman of the Fourth Ward, in ward in which the unfortunate circumstance has occurred, was added to the list.

The Board then adjourned to next Monday at 5 o'clock.

receive all the injurious influences that came pouring in upon us with the flood of immigration, or that sprang up spontaneously among ourselves.

And what was the state of things at the present time?

Already the entire extent of our country has been explored more than once, in many countries and States repeatedly, and every family willing to receive it, supplied, either by sale or donation, with a copy of the Word of God.

Every State in the Union is at the present time engaged, in whole or in part, in supplying its own destitute population. Protestant Christians of almost every name are engaged in this work either directly or in conjunction with the American Bible Society, or else stimulated to exertion by its example and success. The flood of Divine light going out from these societies has been streaming over our whole continent, in all its length and breadth, correcting or restraining the vices of the injurious, making wise the simple. Who can tell how much this has done to save our country from ignorance, superstition and infidelity? How much does the cause of general virtue owe to this good work? How much has it contributed to the advancement of evangelical piety in the land? No doubt, we are far from being all we ought to be, and all that Christians desire we may be: still we have abundant cause for gratitude to the God of the Bible, that Christianity maintains so firm a hold of the national mind; and that its interests, in spite of all our sins and follies, are on the advance.

In my next, I purpose to speak of what the American Bible Society has done, or is doing, for foreign lands.

JOSEPH HOLMICH,

Sec'y American Bible Society.

LETTER FROM WILBRAHAM.

Revival.—The Academy.—Congregationalists.—Missionary Effort.

Wilbraham has been favored with the convicting and converting power of the Holy Spirit. During the middle of the fall winter, sinners have been seeking and obtaining pardon through Christ. In the last two weeks, twenty at least, have given good evidence of a change of heart, and others seem to be sincerely penitent. Most of the converts have been members of the Wesleyan Academy, but a few are from the families of our citizens. Among a large number of young people, received on trial last Sabbath, was an old gentleman, nearly four score years of age, who begins to hold, with trembling confidence, Christ as his savior.

The Orthodox Congregational church of this village are holding meetings every evening, which have been continued for the last three weeks. Their members are actively laboring for the salvation of souls; their inquiry meetings are numerously attended, and many successful cases of conversion have occurred among them.

A missionary discourse was delivered in our church on the first Sabbath of this year, and a subscription for the cause taken, of eighty eight dollars, which is just a dollar each for our permanent members, by whom most of it was made.

Z. A. MUDGE.

LETTER FROM NEW YORK.

Dreadful Accident.—Loss of Fifty Lives.—Reflections.

New York, Feb. 4, 1850.

DEAR BRO. STEVENS.—We are daily admonished of the uncertainty of life, and a recent occurrence in our city speaks in trumpet tones "be ye also ready;" in a moment fifty immortal souls have been hurried to another world, without the least warning.

This sad event is the subject of general interest, and has cast a gloom almost over the entire city. A two hundred horse power boiler, in the printing press and machine shop of Mr. A. B. Taylor, in Hague street, (near the Swamp, Frankfort and Pearl Streets, in the lower part of the city,) exploded at half past eight o'clock this morning; the building was blown up, and about one hundred and twenty human beings employed in the establishment, buried in its ruins. You may imagine the scene that followed. It was immediately discovered that the mass of ruins was on fire, the alarm bells were rung, and our active fire department was at once on the spot.

I will give you some of the heart-rending details gathered from the daily press and from eye witnesses. The whole, which was six stories in height, was actually lifted from its foundation to a height of six feet, and when it reached that elevation, it tumbled down, crushing in its ruins a vast number. So great was the force of the explosion, that fragments of the building were scattered in every direction; the windows in the neighborhood were broken; and a large portion of the front wall of the fatal building was thrown with tremendous power into the houses opposite. In fact, the building was completely wrecked, hardly one brick being left standing on another, with the exception of a solitary piece of wall eight or ten feet high, as if to indicate what had been.

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ADVERTISEMENTS.

27

ADVERTISEMENTS.

BOOK, NEWSPAPER, AND FANCY

PRINTING. — THE FANCY JOB

The undersigned will still continue the Printing business, at all its branches, at the stand where he has been so long located; and for convenience, the style of the late firm—GEO. C. RAND & Co. We hope, by strict attention to the wishes of our customers, by our system of fair prices, and by the execution of all orders for printing entrusted to our care, to merit and retain the patronage of our friends and the public. We have enjoyed a very good patronage already; but with our improved facilities, the best printing machines in the country, and the newest styles of Book and Fancy Job Type, we are confident we are enabled to accomplish more work. We want the patronage of our friends especially, and we are

CARDS—Wedding, Business and Address Cards, of every variety, from the cheapest in price to the most beautiful in execution.

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 Our effort is, always, to save

to SATISFY OUR CUSTOMERS. We believe the community in general prefer to deal fairly and pay a LIBERAL PRICE. This is all we ask. And while we accept knowledge past liberal patronage, we respectfully ask a further continuance.

Boston, Oct. 6, 1840.

GEORGE C. BAKER

Office No. 3 Cornhill, over the Bookstore of Messrs. Strong
and Broadhead. 3m Oct 24

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Breeding, Rearing and Management—

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NEW AND VALUABLE BOOK—Containing full information on breeding, rearing and management of domestic poultry. on the Association of Practical Breeders. By **JOHN P. JEWELL**. The above valuable book is just published by **John P. Jewell & Co., Cornhill, Boston**, and it is offered at the extremely low price of **25 cents** per copy, to bring it within the reach of every man interested in the subject.

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EST: Being the History of a Great Revival in Earn-
est; in which Twenty Thousand Sinners were Justified, and
Thousand Sanctified, in about Six Years, through the in-
fluential Ministry of Rev. James Caughey, and the aid of
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vivalist. Selected and arranged from the "Caughy's
Revival," by Rev. R. W. Allen, and edited by Rev. Daniel
M. Allen.

KNEE WORK !! KNEE WORK !! KNEE WORK !!
 Published by CHARLES H. PEIRCE, No. 5 Cornhill,
 Boston, Mass. Gilt \$1.50, with liberal discount to wholesale
 agents. Coughley,
 Jan 30

**LIBRARY OF THE
 LAMAR REPOSITORY.** THE UNEXPECTED
 increase of our subscription list to the *Lamar Repository*
 has exhausted all the copies of the January number. Those
 who have been ordered, and when they come we
 shall forward them, and when they come we shall forward them.

have not yet received this number. Brethren who are new subscribers will learn from this notice the delay in answering their orders.

The new editions of the Hymns have not received at the Depository. We sympathise heartily with the new books, and at the earliest moment after their publication their orders shall be filled and forwarded.

C. H. M.

VALS OF RELIGION. THE THIRD
 One of this popular work by Rev. James Porter, has
 issued. Its rapid sale furnishes strong evidence
 of circulation. Presiding elders, stationed are giv-
 some leaders buy it to the dozen, fifty or hundred preach-
 some cases supply their people at cost.
 "God blesses it to the good of souls. All
 want a reward, and with their people to coop-
 erate in saving sinners, will do it to circulate it."
 By C. H. PEIRCE, Boston, and sold at the
 Book Store in general.
 Price 50 cents, with usual
 Aug 22

FRUDEN & CO., FURNITURE,
 and Carpeting Ware Rooms, Wholesale
 No. 39 Hanover Street, (opposite the head of
 ect.) where may be found a good assortment of
 Dining Tables, Mattresses,
 Chairs, Carpeting, Clocks,
 Feather Beds, Looking Glasses,
 articles usually kept in a Furniture Store, and
 of good quality, and at as low prices as at any
 ment in the city.

**AND BAKERY FOR SALE, TO-
GETHER SEPARATELY.** The House is two stories
14 good sized, well arranged rooms for
wood, stabling for four horses, good well of
the lot contains about half an acre of land, sit-
uated in a street of a village.
is all new, with every appearance for carrying
on; an excellent chance for the Baking or any
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CALIFORNIA NEWS.

THE NEW YEAR'S GIFTS.
 er has a fine variety of Gift Books, of all
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 he will sell at the lowest price.
 CHARLES WAITE.
 No. 56 Cornhill.

OK would inform their friends and custom-
ers at their Old Stand, where may be
found Furniture and Feathers, Mattresses,
&c. Goods packed for country trade at
very low prices.
Lively Live Geese Feathers selling very cheap.
If

R. W. Allen, and Rev. James
 are only Agent for the sale of the above work
 strict. Preachers can be supplied at the
 by addressing me at my residence.
 S. W. HAMMOND.
 Ct., Jan. 23, 1830.
 6t
 Jan 30

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 Men are wanted, to circulate, both in
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well qualified for the service, will find it
soon, to W. C. BROWN, 21 Corn-
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Feb 6 .

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for the transmission of Packages, Mon-
through the North part of New Hamp-
Exchange, Court Square, Boston, and
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M. JAMES LANGDON

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DENTIST, No. 210
STREET, BOSTON.
 Special, Mechanical Dentistry, faith-
 fully guaranteed to give satisfaction.
 Cummings, Chelsea, or to Rev. Mark
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FLER, IMPORTERS AND

well known and celebrated VEGE-
TABLETS, for COUGHS, COLDS and
all colds generally in New England.

Dec 18

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their own sex, particularly as Ob-
Samuel Gregory, A. M., Secretary
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AUCTION. THE SUBSCRIP-
tion auction and otherwise a fine
ung and old. Also, Theological,
Medical Books ; which will be
wholesale and retail.
CHARLES WATTE,
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LEE ON THE SOUL.
C. H. PEIRCE,
5 Cornhill.

SABBATH REFLECTIONS.

BY MRS. F. P. S.

"And he said unto the waves, peace, be still."—SCHEERER.

O thou who once o'er Gullies
The storm's proud waves did hush,
And bade no more the moaning sea
In angry surges rush,
Let once again the silvery voice,
Which spoke its waves to peace,
Upon the soul's dark fountains fall,
And bid its tumult cease.
O! who but thou canst sound its deeps,
In hidden cells explore,
Command the storm which o'er it sweeps,
To desolate no more?
And who can tell how strong the power
Which now, its depths have stirred,
But thou whose voice in the dark hour,
The storm and tempest heard.
Father in Heaven, thou canst still
Each warring thought to rest,
Each vain regret, each haunting care,
Which wages now the breast.
O! take thine erring child again,
The storm of passion o'er,
And let the past of grief and pain,
Forbidden to wander more.

Natchitoches, Jan. 1.

THE WORLD FOR SALE.

BY THE REV. R. HOTT.

The world for sale! hang out the sign,
Call every traveler here to me;
Who'll buy this lovely estate of mine,
And set me from earth's bondage free?
'Tis going! yes I mean to fling
The haughty from my soul away;
I'll sell it whoso'er it bring:
The world at auction here to-day!

It is a glorious thing to see,
Ah! it has cheered me no more!
It is not what it seems to be:
For sale!—it shall be mine no more.
Come turn it o'er and view it well,
I would not have you purchase dear;
'Tis going!—going!—I must sell!
Who bids? Who'll buy the splendid tear?

Here's wealth in glittering heaps of gold:
Who bids? But let me tell you fair,
A baser lot was never sold:
Who'll buy the heavy heaps of Care?
And here spread out in broad domain,
A goodly landscape all may trace,
Hall, cottage, tree, field, hill, and plain,
Who'll buy himself a burial place?

Here's Love, the dreamy potent spell,
That beauty flings around the heart;
I know its power all too well;
'Tis going! Love and I must part!
Must part! What can I more with Love?
I'll never court its smile again—
Who'll buy the plumeless, dying dove—
An hour of bliss—an age of pain?

And Friendship, rarest gem of earth,
Who'er hath found the jewel his?
Fruit, fickle, false, and little worth,
Who bids for Friendship as it is?
'Tis going!—going!—Hear the call:
Once, twice, and thrice!—'Tis very low!
'Twas once my hope, my stay, my all,
But now the broken staff must go!

Fame! Hold the brilliant meteor high,
How dazzling every gilded name!
Ye millions, now the time to buy;
How much for Fame! How much for Fame!
'Twas once my hope, my stay, my all,
Now purchase, and a world command,
And be with a world's curses crown'd.

Sweet star of Hope! with ray to shine
In every sad and troubling hour;
Save this desponding one of mine;
Who bids for man's last friend and best?
Ah! here's not mine a bankrupt life:
This treasure should my soul sustain;
But Hope and I are now at strife,
Nor ever may unite again.

And Song! For sale, my tuneless lute,
Sweet solace, mine no more to hold;
The chords that charmed my soul are mute,
I cannot wake the notes of old!
Or e'en were mine a wizard spell,
Could chain a world on raptures high;
Yet now a sad farewell! farewell!
Must on its last faint echoes die!

Ambition, fashion, show, and pride,
I part from all forever now;
Grief in an overwhelming tide,
Has taught my languid heart to bow.
Poor heart! distracted, ah, so long,
And still its aching throbs to bear;
How broken, that was once so strong,
How heavy, once so free from care!

No more for me Life's futile dream,
Bright vision vanishing away;
My bark requires a deeper stream,
My sinking soul a surer stay.
By Death, stern Sheriff! all befall,
I weep, yet humbly kiss thy rod.
The best of all I still have left,
My Faith, my Bible, and my God.

GOD'S POWER.

"If thou, good Lord, should'st take thy rod in hand,
If thou regard what sins are daily done,
If thou take hold where we our works begun,
If thou decree in judgement for to stand,
And be extreme to see our 'sins scanned;
If thou take note of every thing amiss,
And write in rolls how foul our nature is,
O glorious God, O King, O Prince of power!
What mortal might
May thus have light
To feel thy power, if thou have list to lower?"

GEORGE GASCOIGNE.

SKETCHES.

DR. BUNTING AS A PREACHER.

The London Christian Times has given its readers a full biographical sketch of this distinguished Wesleyan minister. The characteristics of his preaching are set forth as a transparent naturalness, an early and overwhelming power, of which the elements are transcendent judgment and a rich fund of passion. The writer adds a remark which will perhaps be questioned: The judgment of the preacher was not coupled with an imagination of like proportions. Had it been so, he would not have reached the complete early maturity, nor perhaps the same degree of early power. For though imagination is in itself an instrument of power, it often leads to display; and every moment spent by an orator in dazzling, is lost as to the power of his discourse. It may have its full weight in gaining applause for him, but all that weight is lost to the impression of his subject. Now if Dr. Bunting is gifted with an imagination, it bears so small a proportion to his other faculties, that it is scarcely ever discovered. Consequently you find every where that the impression of his ministry was not that of grandeur, or brilliancy, or beauty, but chiefly of power. This impression of power was much intensified by the persuasion that the power was legitimate. The

hearer knew he had not been beguiled into submission by display, had not been surprised by a mere rush of masterful passion, but that the preacher had fairly approached his reason, challenged his resistance, and by open stroke sent swift upon open stroke, broke through all his parries, then rushed upon him and bore him clean away.

No one speaks of Dr. Bunting's power in preaching, without connecting with it his power in prayer. A sketch, published some years ago under the auspices of Mr. Everett (just now very famous,) and generally ascribed to his pen, says that this stamp his whole character with a sacredness which leads an opponent to touch him with mingled awe and respect, lest verily, in some cases he should be found fighting against God. It further says, that his prayer has "a stronger resemblance of God and man holding converse with each other, as face to face, than in almost any other person that ever came under our notice." Another sketch, published in America, says—"He seemed to rise up to the very mercy-seat, to lay hold on the horns of the altar, and to lift himself into the presence of the Deity, and there to importune till the Shekinah beamed forth in his glory, and the heavenly influence, shed first upon him diffused itself through the whole congregation."

DEATH OF A PARISIAN CHARACTER.

Poor Carnival, the madman, who was mad for love, fell down upon the pavement, and was taken to the hospital of Beaujon, where he breathed his last. For several years past he had wandered about Paris, followed by crowds of boys, attracted by his singular dress and wild appearance. The subject of that monomania was a detestation of modern costume, and a belief that he alone possessed the requisite taste for a proper adornment of the person. His attire usually consisted of a long coat of scarlet cloth, with huge silver buttons, scarlet trousers and waistcoat, with shoes of the same gay colors. From his shoulders depended long streamers of party-colored ribbons, and round his straw hat, which he carried loose, of large size, a wreath of summer roses, disporting its tendrils most fantastically in all seasons and in all weathers. If, added to this, you imagine innumerable strings of glass beads, sundry colored shells, and many bands of embroidered velvet, you will have some idea of the outward appearance of the intimate friend of Cimarra and of Cherubini, one of the greatest savans of modern Italy, and one of the bravest of her defenders, an exile for life in the cause of liberty, a man whose taste his own countrymen regarded as the most refined and exquisite, whose delicate susceptibility had, even when in hunger and distress, prevented him from accepting the slightest pecuniary aid—who for thirty years supported himself in honor and respectability, holding communion with no man save in the way of business, forming no friendships, no alliances, wholly devoted to the memory of his early love, who would ever insist "was not dead, but sleeping." Each day before he set forth upon his avocation was a long letter despatched to that object of his youthful passion, who for twenty years has been mouldering in the tomb, upraising her with delay, accusing her of coldness and neglect, and bidding her use all despatch in coming, for the days and months were wearing away. Alas! the years of a whole existence had disappeared while he had been tarrying, and he knew it not. It is curious that, when struck with his death-blow, his soul must still have been with its one engrossing idea, for the only exclamation he was heard to utter were the words, "Ah, te voila enfia!" "Ah! there thou art, at last!"—Paris Cor. of Lond. Atlas.

BIOGRAPHICAL.

Sister SOPHIA LEONARD, of Chester Mass., died Jan. 10th. She was no common woman. Endowed with strong mental powers, and great energy of character, she has left upon a wide circle of friends a deep impression of her value. She was converted to God several years ago, at the time Bro. W. A. Braham was on his appointment. She was surrounded with formidable difficulties to hinder her Christian life and enjoyment; but surmounting them, she was frequently in the house of God, though obliged to walk some three miles to obtain this privilege. As a faithful wife, a devoted mother, as a self-denying, laborious disciple, she has few superiors. Through three long months of pain and weakness she lingered, gradually wasting away; but the presence of Jesus was with her. Sister Leonard died a martyr. Her protracted exertions by day and night for forty days for a sick brother, induced the disorder that terminated her life. The generous, heroic heart, that shrank not from self-denying duty, has reached the clime of kindred spirits.

J. M. C.
Chester Village, Mass., Jan. 16.

Died in Boston, Jan. 12, Hon. JOHN H. JARVIS, of Castine, Me., aged 63 years. Bro. Jarvis experienced religion under the labors of Rev. C. Munger, seven years ago, and from the time of his conversion was eminently devoted. He had been a very active and successful merchant, but quite skeptical in reference to vital piety; but in seeking God he made a consecration of all he had to him, and soon found himself in possession of such an evidence of his acceptance in Christ that he never doubted his Christian experience. At that time the M. E. Church in Castine were few and feeble, but he felt that, under God, he owed his salvation to them, and immediately joined them. He was emphatically a witness for Christ, always recommending religion in meeting and in the social walks of life—the subject of holiness was a theme on which he loved to dwell. He was a man of general benevolence, and a few acts will show something of his interest in the institutions of the church. He gave \$1000 to the Wesleyan University three years since, and for the past six years he had paid for benevolent objects one tenth his income, reckoning all his property at 6 per cent. In his will he has given the church of which he was a member, a parsonage which cost him \$1500 or \$1600, and an annuity of \$30 per year as long as they support a preacher; his death was sudden but peaceful.

O. HUSE.
Castine, Me., Jan. 21.

Will the Ch. Ad. and Jour. please copy?

Died in West New Gloucester, Me., March 19, 1849, Mrs. SARAH DUNLAP, aged 63, formerly of Lisbon, where she experienced religion under the administration of Father Moody, of Monmouth. She maintained her firm attachment to the principles and church of her choice for forty years. May her children imitate her example, and all be gathered with her in heaven.

W. PEARCE.
Harrison, Jan. 31.

Died in New London, Jan. 27, Mr. WARREN SHEPARD, aged 29 years—a member of the M. E. Church in this place. As trustee, steward, class leader and superintendent of the Sabbath School, he was systematic, indefatigable and successful. A friend being informed by his physician that he could not recover, said to him, "you had better get ready to die." The reply was, "that I have done long ago." When his Lord called for him he was found watching.

Plainfield, Ct., Jan. 31.

Died in Wellfleet, Jan. 15, SARAH H., daughter of Joshua and Paulina FREEMAN, aged 14 years. Sarah was a pleasant girl, and had for some months been quite serious; but had not decidedly given her heart to God. Upon the closing Sabbath evening of the last year, she was earnestly and personally appealed to on the subject; but while she saw others resolve, and present themselves for prayers, she declined. The following day she was taken sick with a fever. I called upon her; she deeply regretted having postponed so important a subject as her soul's salvation to a sick bed. She earnestly sought and found that peace which sustained her mind while reason was left her. She was saved at the eleventh hour, and we have good hope in her death. She and all her friends did not perceive anything alarming in her state till reason was withdrawn. Had she waited as is sometimes the case till the alarming symptoms had manifested themselves, she would have died in her sins, and we should have mourned without hope.

Miss DIANNA, daughter of Levi SANBORN, of Harrison, and niece of Rev. A. Sanborn, of Maine Conference, died Oct. 26, aged 16 years. She was awakened about three years ago while living in Portland; for one year past she gave evidence that her mind was in favor of religion; the company of Christians was her choice in preference to worldly company; she had her hours of devotion and prayer. She was cut down by a brief but distressing disease. Many die as young, not as safely—may her associates imitate her virtues.

S. W. PEARCE.
Died in East Raymond, Jan. 14, Mrs. SALLY, aged 39, wife of Wm. ALLEN, whose father died seven weeks and mother six weeks before her, all in the Christian faith. She professed religion when ten years old, and has been a worthy member of the M. E. Church about fourteen years; her disease was long and distressing, borne with Christian resignation, when she gave all up into the hands of the Lord. She was very happy, and gave her farewell and dying exhortation to her husband and four children. God bless it to their good, that they may be with her in glory.

S. W. PEARCE.
Harrison, Jan. 31.

Bro. THOMAS ROBINSON died in Lynn, Jan. 9, of scarlet fever. He had been a member of the M. E. Church at South St. from its first organization, and for several years past one of the board of stewards. His death was sudden and unexpected—he was sick but three or four days, and after he became dangerously ill was deprived of his senses—he was probably to the last, unconscious of his near approach to the spirit-world. His bereaved family, while they mourn the loss of a kind husband and affectionate father, find comfort in the assurance, that "the righteous have hope in their death."

W. RICE.
Lynn, Jan. 20.

Died in Milton, N. H., Jan. 22, Bro. JOSEPH WALKER, aged 81 years. Bro. W. embraced religion twenty-six years since, and united with the M. E. Church. Since that time he has been a consistent Christian. At his house the ministers of Christ have met a warm reception and found a good home. He died in peace. He had a large circle of relatives and friends. May it be sanctified to their good.

S. GREEN.
Rochester, Feb. 2.

Died in Acton, Me., Oct. 7, Bro. CARL MARROW, 28 years 8 months. He experienced religion in 1843, at Acton Corner, and joined the M. E. Church in that place; his life was that of the Christian; his sickness was short, but death found him ready.

A. TURNER.
West Newfield.

Zion's Adv. and Maine Democrat please copy.

Died on the 23d inst., MARY, consort of Pardon WINSLOW, formerly known by Mary Parmalee, aged 63. Sister Winslow joined the M. E. Church about 24 years since, and has lived with her afflicted husband about eight years; her piety has been of the first order; and her Christian influence and deeds of benevolence have embalm her name on the heart of many friends never to be forgotten. Her last illness was long and painful, with a prostration of her mental powers, to a considerable extent, yet death found her with her arm on her; "let my last end be as peaceful as hers."

B. C. PHELPS.
East Hartford, Jan. 26.

Died in Thompson, Jan. 11, Bro. CALEB BROWN, aged 63—converted and joined the M. E. Church in this place about four years since. His Christian course was consistent, and his exit peaceful.

J. W. LEWIS.
Webster, Jan. 31.

Died in Rockville, R. I., Jan. 16, of typhoid fever, Sister AMY JENNER, daughter of Arthur and Content Jenner, aged 17 years 10 months. About four years since this young lady gave her heart to Christ, and from that time until she died, she manifested an unshaken confidence in the Saviour. She has left a large circle of friends and relatives to lament her loss. Sister Jenner connected herself with the M. E. Church in Rockville, R. I., and was an acceptable member of the same, until she changed her standing from this to the church triumphant in heaven.

STANTON AUSTIN.

REPORT ON HARVARD COLLEGE.

[Continued.]

1708. In 1708, conformably to the vote receiving the charter of 1650, the number of the corporation was reduced to seven.

1718. In 1718, a suit in the common law courts for a matter that had been decided by the corporation and overseers, was dismissed on the ground that it was already adjudicated, according to the charter of Harvard College.

1723. In a memorial presented to the general court, in 1723, by the corporation of Harvard College, after claiming the right to elect, and remove, upon occasion, themselves and all officers of the college, they remark, that the government of the province, in forming new charters, had enlarged the corporation to the number of ten, and of seventeen, and named the governor and council as visitors; and then said, "we should be heartily glad, and think it much for the safety of the college, if the honorable court could, in their wisdom, think it proper to enlarge the corporation to twice its present number, or more, because of the large powers with which we think it entrusted."

1725. In 1725, a committee of the house of representatives was appointed to inquire into the revenues, appropriations, and expenditures of the college, and make report at the next session.

1727. In 1727, Dr. Culler and Mr. Myles having claimed, and been refused, a seat in the board of overseers, under the act of 1642, appealed to the general court, in virtue of the last clause in said act, to wit:—"or stand accountable therefore to the next general court;" and the general court heard them, and confirmed the rejection of their claims by the overseers.

1742. In 1742, the overseers claimed and exercised the right to remove a member of the corporation. After twelve special meetings, the overseers, by a vote passed April 1, 1742, re-

moved Nathan Prince, a member of the corporation, from all offices in relation to the college. Prince maintained that the power to remove from the corporation an obnoxious member, was exclusively vested in the general court, but this position was not allowed.

1775. In June, 1775, the provincial congress, as the general court was then called, in session at Warrertown, passed a resolve, that the rooms at Harvard Hall, occupied by the library and philosophical apparatus, should be cleared for the use of the troops; and on the same day, June 15th, the congress authorized as many of the overseers as could be called together, under the circumstances of the college and the country, to transact any important matters, in the same manner and to all intents and purposes, as the whole body of the overseers might do, if present.

And on the 3d of September in the same year, the congress recommended to the corporation and overseers, to appoint persons governors and instructors, whose political principles they could not confide in; and to inquire into the principles of those in office, and dismiss those who, by their past or present conduct, appeared to be unfriendly to the liberties and privileges of the colonies.

1779. In 1779, October 7th, a committee of the corporation reported to that body the leading facts of the constitutional history of the college, with a draft of articles first and second of the fifth chapter of the constitution of Massachusetts, which were approved by the corporation and overseers, and presented to the convention which formed the constitution, and adopted without alteration.

1780. In 1780, the constitution of Massachusetts was established, the fifth chapter of which confirmed the corporation in all its rights and properties, and created a new board of overseers, with a proviso, that the Legislature might alter the government of the university, as it is there in called, for its benefit, in as full a manner as the provincial legislature might have done, and made it the duty of legislatures in all future periods to cherish its interests.

1789. In 1789, the constitution of the United States was ordained and established, by which it is provided, article 1, section 10, that "no state shall pass any law impairing the obligation of contracts." And the supreme court of the United States have decided that a charter, whether granted before or after the Revolution, is a contract within the meaning of the constitution, and cannot be altered or impaired by state legislation, unless it contain within itself a provision that it may be altered, as is the case with the charter of Harvard College, ratified and confirmed in the fifth chapter of the constitution of the Commonwealth, with the proviso before cited.

1791. The general court, from the foundation of the college, made frequent grants for the erection of its buildings, and the support of its president, professors, and instructors, down to 1791, when a vote was passed that it was not expedient to make any grants to college officers.

On the accession of every provincial governor, the corporation solicited his patronage by a formal address, invited him to the college, and received him there with great respect and ceremony.

1810. In 1810, notwithstanding the overseers were established by the constitution, the legislature, acting under the proviso before named, passed a law, altering the board of overseers, by adding thereto the speaker of the house of representatives, and taking therefrom the senate, excepting the president, and by substituting thirty elective members, to wit, fifteen ministers of congregational churches and fifteen laymen, all inhabitants of the State, instead of the ministers of the congregational churches in the towns of Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester. This law authorized the overseers to remove for cause, any member of the elective part of the board, and to fill vacancies therein. It was provided that the law should take effect when accepted by the overseers and the president and fellows of Harvard College. It was accepted, and the new board of overseers was organized and acted under it. The law was opposed on its passage through the legislature as being unconstitutional.

1812. In 1812, the legislature passed an act which repealed the law of 1810 and restored the board of overseers to its former constitution, requiring that the record of the doing of the board and of the corporation, under the act repealed, should be laid before the restored board of overseers, and contained no provision for the consent of the college. Against the passage of this act, the corporation and overseers remonstrated, on the following grounds:—

1. Because the power to alter the government of the university, reserved in the constitutional proviso before named, was limited to alterations in the board of overseers, and could not be exercised for that purpose without the consent of the overseers and the corporation.

2. Because the rights of the college government have the same foundation as the powers of the legislature, to wit, the constitution of the Commonwealth.

3. Because the provincial legislature could not have made the alterations proposed in the act, without the assent of the existing college government, as the college was recognized by the same province charter of 1691, by which the provincial legislature was created.

4. Because the corporation was subject only to the control of the overseers designated by the charter, and to none others, without its consent.

5. Because no authority is competent to alter the powers of the corporation, unless it can lawfully annihilate the corporation itself.

6. Because the provincial legislature could not alter the powers of the corporation without its consent, unless it could rightfully repeal its own grants.

7. Because the general court had frequently enlarged, but never abridged, the powers of the college government.

8. Because the college government held their rights and powers by a permanent tenure, subject only to the implied condition of a faithful execution of the chartered trust,—and could not be deprived of them, except by their own consent, or by some legal process founded on a charge of misbehavior.

But the act passed and took effect without the consent of the government of the university, which acquiesced in obedience to the law, but reserved all rights to test its validity by a judicial decision; which has never been done.

1814. In 1814, the legislature passed another act, which repealed the act of 1812, and restored the board of overseers created by the act of 1810, and added thereto the senate of the Commonwealth, and vested in the new board all the powers granted by the last named act,—and it was provided that this act should take effect when the overseers constituted by the act of 1810, and the president and fellows of Harvard College, should agree to accept its provisions.

The board of overseers, as constituted under this act, remains to the present time; and consists of eighty-three members, forty-two of whom are annually elected by the people of the Commonwealth, to wit, the governor, lieutenant governor, and the senate, and nine by the senate and house of representatives, by joint ballot, to wit, the councillors; and one by the house of representatives, to wit, the speaker;—and one is elected by the corporation, to wit, the president of the college; and thirty by the board of overseers themselves, when vacancies occur.

1814. In 1814, the legislature authorized the president and fellows of Harvard College to hold lands within this Commonwealth, equal to the clear yearly value of twelve thousand dollars, in addition to what they were then authorized to hold, and in addition to the public buildings of the university; and in the same year the legislature granted ten sixteenths of the Massachusetts bank tax for ten years to the college. From this grant the college realized one hundred thousand dollars.

1819. In 1819, the legislature passed an act entitled an act in furtherance of good discipline in the colleges of the Commonwealth, forbidding the sale of drink, &c., to students on credit, without the consent of the college authorities, under the penalty of a fine to be recovered by the college corporation, one half thereof to its own benefit, and the other half to the benefit of the poor of the town.

1827. In 1827, the legislature passed an act to provide for the instruction of youth. A part of the third section of this act is as follows:—"Be it further enacted, that it shall be, and hereby is made the duty of the president, professors, and tutors of the university at Cambridge, and of the several colleges in this Commonwealth, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors, to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, moderation and temperance, and those other virtues, which are the ornament of human society, and the basis upon which the republican constitution is founded. And it shall be the duty of such instructors to endeavor to lead those under their care, as their ages and capacities will admit, into a particular understanding of the tendency of the above mentioned virtues, to preserve and perfect a republican constitution, and to secure the blessings of liberty, as well as to promote their future happiness, and the tendency of the opposite vices to slavery and ruin."

1836. The Revised Statutes, passed in 1836, ch. 23, sec. 7, contain substantially the same provisions.

1847. In 1847, the legislature passed a resolve, providing for the payment to the president and fellows of Harvard College, the sum of six hundred and sixty-six dollars and sixty-six cents per annum, for the annuity secured to the college, in the charter of the proprietors of Charles River Bridge, to continue as long as said annuity was to be continued, as a substitute for the ferry; and the further sum of three thousand three hundred and thirty-three dollars and thirty-three cents, in full satisfaction of all arrears of said annuity due and unpaid since the said bridge, and the franchise thereof, had become the property of the Commonwealth.

The general court of the colony reserved to itself unlimited control over the affairs of the college, under the charter of 1642, and was in practice the court of last appeal, to settle all college matters. In a law of 1671, after the charter of 1650, the general court called the overseers "our overseers of the college."

During the attempts to obtain new charters under the provincial administration, the college was governed conformably to the successive charters enacted by the provincial legislatures, until information was received that they had been disallowed by the crown. While no acts were in force, the general court passed temporary orders, empowering the persons therein named to govern the college.

In a remonstrance addressed to governor Bernard, in 1762, against founding a new college in the county of Hampshire, the overseers remark, that "Harvard College is properly the college of the government, it having been established, and all along patronized, by the legislature."

The convention which met in 1820, to revise the constitution of the Commonwealth, proposed to the people an article concerning Harvard College, as follows:—"The rights and privileges of the president and fellows of Harvard College, and the charter and constitution thereof, and of the board of overseers, as at present established by law, are hereby confirmed, with this further provision, to wit: that the board of overseers, in the election of ministers of churches to be members of said board, shall not hereafter be confined to ministers of churches of any particular denomination of Christians." The corporation and overseers assented to this amendment of the constitution of the college, but the people rejected it, by a vote of eight thousand and twenty in its favor, and twenty thousand one hundred and twenty-three against it.

In chap. vi, article ii, of the constitution, it is declared, "that no person, holding the office of president, professor, or instructor, of Harvard College, shall, at the same time, have a seat in the senate or house of representatives."

The object of the foregoing sketch of the acts of the legislature, and of the people, relating to Harvard College, is to show what the legislature can do, by showing what it has done, to control the government of that institution. This course, though tedious, is the only safe one, in default of judicial decisions upon the relative rights and powers of the state and the college. There are some general principles of law, however, which may aid the judgment in coming to right conclusions upon the subject of inquiry. The most material are the following:—

1. No subject shall be deprived of his property, immunities, or privileges, but by the judgment of his peers, and the law of the land.—Constitution of Mass., Part I., Art. XII.

2. It is not within the legislative power to take rights, property, and franchises from one, and grant them to another.

3. Upon a change of government, corporate privileges, inconsistent with the new government, may be abolished.

4. The British parliament can abolish corporations; but the crown cannot abolish a corporation, or give it a new organization, or alter any of its powers or privileges, without its consent.

5. Before the constitution of the United States was established, a state might repeal a charter, unless restrained by its own constitution.

6. A charter is a contract between the grantors and the grantees.

7. The identity of a corporation consists in its artificial character, powers and franchises, and not in its members.

8. The legislature, unless restrained by the constitution, can alter and abolish all corporations of a public nature, because the corporations have no private beneficial interests in their property and franchises.

9. All the colleges in the United States have one common principle of existence under the constitution of the United States, to wit, the inviolability of their charters, so far as not affected by inherent conditions for alteration by state legislatures.

10. The first section of the fifth chapter of the constitution of 1780, relating to Harvard College, is a contract between the people of the State and the college, and is secured beyond the power of the legislature and the people, by the constitution of the United States, except so far as it may be altered in virtue of the proviso therein contained, or by the consent of the college.

11. The first benefactor, and he alone, is the legal founder of a charity, and, as such, possesses all the visitatorial powers, which he may exercise himself, or vest in others, according to his pleasure.

Whether the legislature can alter the government of Harvard College without its consent, is a question of law, never yet settled by a court of competent and final jurisdiction. The proviso before mentioned, in the first section of the fifth chapter of the constitution, brings the government of the college within legislative control; and legislative power, within its constitutional sphere, is essentially unconditional and supreme.

SUMMARY.

1. The general court of the colony, by the grant of 1636, and the orders of 1637 and 1642, founded the college, and vested the powers of visitation and government in overseers accountable to the court; and, by the acts of 1650 and 1657, the court established the corporation, and vested the property and the government of the college in them, subject to the counsel and consent of the overseers.

2. The general court of the colony, and of the province, from 1657 down to the establishment of the constitution of the Commonwealth in 1780, by successive acts, orders, and votes, granted several new charters,—nominated the corporations,—altered their number from seven to ten, sixteen, and seventeen, and back again to seven,—limited the tenure of office for a part of them, to ten and to seven years, and again removed such limitation,—altered the governmental powers of the college, and changed the overseers in number and character, including tenure of office, and, in one instance, in 1692, dispensed with them altogether. Some of these alterations were made with, and some without, the consent of the college; but all were finally acquiesced in. Since the establishment of the constitution, the legislature of the Commonwealth, by the acts of 1810, 1812, and 1814, have three times radically altered the organization and character of the overseers, twice with the consent of the college, and one against its remonstrances.

3. The present charter of Harvard College consists of the acts of 1642, 1650, 1657, and the vote of 1707, and the first sec. of the fifth chap. of the constitution of the Commonwealth, established in 1780, and the act of the legislature, of 1814, before cited,—with an inherent condition for alterations in its government, by the legislature,—but in all other respects fixed, beyond control or change, without its own consent. And, under this charter, not a law can be established for the government of the college,—not a vacancy can be filled in the overseers or corporation,—not an officer of instruction or government can be finally elected, without the action and consent of the overseers, a majority of whom are annually chosen by the people of the Commonwealth.

CONCLUSION.

Under the present constitution of the college, the corporation, consisting of seven members, with perpetual succession, is a body large enough for conservative counsel, and not too large for prompt and